

Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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From the Evening Post.

EMANCIPATION IN THE WEST INDIES.

Mr. Editor,—I send you for publication a communication from Joseph Sturge and John Scoble, of England, to the Governor of Martinico, containing their observation on the effect of immediate emancipation in Antigua. Messrs. Sturge and Scoble spent the last winter in making a tour to the West India Islands. at their own expense, by personal observation and inquiry, the effect of immediate emancipation and the apprenticeship system. The Governor of Martinico applied to them for the result of their investigation, as the French Government is deliberating on the question of immediate or gradual emancipation. In Antigua, it will be recollected, 30,000 slaves, in a population of only 36,000 inhabitants, white and black, were liberated in one day, the memorable first of August 1834. Mr. Sturge has returned to England, via this city, and took passage on the 5th April, in the packet ship Virginia. The following speaks loudly for immediateism:

STATEMENT OF MESSRS. STURGE AND SCOBLE.

"We spent about four weeks in the Island of Antigua; being anxious to ascertain what was the result of the more than two years of the great experiment of general emancipation in that colony. During our stay, our opportunities of personal observation were extensive. We availed ourselves of the free access afforded to the public, to attend the sittings of the Legislative Assembly, the chief criminal court, the police office, the places of public worship, and the different schools. We also succeeded in putting ourselves in communication with many of the most intelligent and influential persons in the colony, with the Governor, and other official persons, members of the Council and Assembly, judge advocates, medical men, ministers of religion and schoolmasters, proprietors and managers of estates, well-informed persons of color, and many of the negro laborers themselves.

All that we conversed with, however differing in their sentiments on other subjects, agreed on one point, and say that the great change has succeeded beyond the most sanguine expectations of its chief promoters and advocates in the colony. Many planters also, who were violently opposed to emancipation have been brought to confess that freedom is more advantageous to them than slavery, and that they are at length satisfied with the measure. One of the ablest and most influential men on the island told us that "he did not think there was a man who could lay his hand upon his heart, and declare that he should wish to return to the former state of things." Several proprietors and managers have spoken to us in emphatic terms of annoyances to which they were subjected during

ring slavery, and of the comparative ease and comfort with which they now manage their estates; and though some may, perhaps, not yet be weaned from a love of unlimited authority, yet the great body of the planters feel that the measure has been one of general emancipation for themselves as well as their slaves.

The colony is in a far more prosperous state than before 1834, notwithstanding the occurrence since that period, of one of the long droughts to which it is proverbially subject. Its exports of sugar, last year, and its prospect for the ensuing season, are not more than two-thirds of an average crop; but this falling off is entirely owing, as many planters have explained to us, to the dry weather, which has continued now for 15 months. The only exception we heard to the general expression of satisfaction, was a fear expressed by a few, that, if their crops were heavy, they would find it difficult to take them off by free labor. Happily there is one estate in the island which has been put to the test. It had the benefit of frequent showers, while its immediate neighborhood was suffering from drought, and produced 20 hogsheads of sugar (about 40,000 weight) more than it had done during slavery. By a judicious system of task-work, the manager took it off with the greatest ease, and he assured us that he has no doubt he could take off the greatest crop the ground could possibly produce. The profits of this estate, each year, which consists of not more than 255 acres of cane ground, were upwards of 5,000*l.* (\$20,000 currency.)

Notwithstanding, therefore, the continuous long drought and short crops since 1834, and independently of the compensation they have received, the proprietors are more prosperous than before emancipation.

This will appear either from a comparison of the actual cost of cultivation under the two systems, or from a consideration of the general advantages which must result from the substitution of compensated for uncompensated labor, and which have to a most profitable extent resulted already, and in which the planter, as proprietor of the soil must be one of the earliest and largest participants, viz: the increased value of property, and increase of trade; the introduction of economical modes of industry, agriculture and commercial operations, and the creation of a consuming population.

The three general and important advantages which have resulted from freedom are very obvious.

The trade of the island has revived, and its imports have largely increased.

Not a single estate has been abandoned, but several estates which had been long abandoned, have been resumed.

The credit of planters with their merchants is much improved.

Houses and lands have risen in value.

Estates which have been sold, have been eagerly bought up, and have fetched very high prices. One small estate, was sold lately for 2,600*l.* currency—the half of which was offered to a gentleman some years ago for

4001. At this present moment, estates are worth more without slaves than they were ten years ago with their slaves, i. e. before the depreciation, consequent upon the agitation of the abolition question.

The negro is beginning to be a profitable consumer of agricultural produce. He purchases provisions in considerable quantity from the planter, and is beginning to buy sugar and molasses.

Many of the laborers, also, who have saved money, are very desirous to purchase or clear small lots of land and as they grow richer they will become not only agriculturalists and manufacturers, but landlords. At present they refuse to sell from a fear that the negro will forsake estate laboring, and become an independent cultivator.

One important exception must be made to these general remarks on the prosperity of the planters. Several estates have been disorganized, if not ruined, by the change; but this result can be traced in every instance to the harsh and injudicious conduct of the managers. Four fine estates lying compactly together in the centre of the island, are in this predicament. They belong to a wealthy absentee proprietor, and were all under the management of one individual. Before the emancipation this person treated the slaves with great severity, and after that period, so far from adopting a different course towards them, he commenced the new era by turning the cattle of the estate into their little gardens. About two-thirds of the people consequently left the estate and sought employment elsewhere, and the remainder being insufficient to keep up the cultivation, the estates are over-run with destructive weeds.

The success of emancipation on the different estates has been to a considerable extent determined by the character of the managers. With the striking exception above noticed, it may be said to have succeeded on all the estates; but on some, where an unusually enlightened and indulgent course has been pursued towards the people, its success has been more distinguished than on others. In general the task work system, by which the laborers are paid, not by the day, but according to the work performed, has been found to answer best for both parties. But as the negroes are for the most part ignorant of numbers and calculation, and from their long habits of distrust are apt to suspect that the terms offered them are too low, and to refuse arrangements for their own advantage, it requires more patience and tact to remove the difficulties to its introduction than all managers possess.

It might have been expected, that when emancipated, the negroes would quit the field, and seek employment and subsistence in other modes. This has taken place only to a very moderate extent, and not in such a way as to injure the agricultural prospects of the island. The supply and demand for labor are at the present moment fairly balanced. No negro, who can work, has an excuse for vagrancy, and the deficiency is not greater than is really advantageous to the colony, by promoting the more general use of the plough and the introduction of agricultural improvements and modes of economising human labor.

The Governor was pleased to ask, during our interview with him, whether the prosperity of Antigua would be permanent. We presume that this question may be answered in the affirmative, since it is capable of proof that its cultivation is carried on with less annual expense and with as large results as during slavery, leaving the compensation out of the question. The Antigua negroes have solved the great problem of tropical cultivation in the western world by free labor.

APPRENTICESHIP AND EMANCIPATION.

The following facts were communicated by a Christian lady in St. Croix, herself a slaveholder, who received

ed them from the place in question, while on a visit of some months at Montserrat.

Montserrat is one of the smaller English West India islands, where the apprenticeship system was adopted in preference to the immediate and entire abolition of slavery. This system though almost universally acknowledged to be better than slavery, is in some respects very annoying; the interests of the planter and his apprentice are directly at variance, and they are consequently brought into frequent and unpleasant collisions, requiring the interference of the civil magistrate.

Mr. D. one of the planters became at last so entirely dissatisfied with this state of things, that he determined to put an end to it. He called his apprentices together, and told them that he had resolved to give them their freedom at once, and that from that time none of them would be obliged to work for him unless they chose. He said that to those who would remain and work for him, he would pay so much per day; but that he should thenceforth be under no obligation to provide them with houses, food, or clothing—to take care of the children, the aged, or disabled—or to furnish them with medical aid in sickness. This representation made them feel that liberty was not license—and they were not set free from all restraint and responsibility—and all but one consented to remain on the plantation.

My informant visited the island several months after this event, and Mr. D. then told her that he was very much pleased with the result of his experiment. His negroes all remained with him, and he allowed them to retain their houses as before emancipation; and whenever any one was ill, his family took care of them as they always had done. Even the negro who at first went away, afterwards returned and wished to go to work; but he was of a restless disposition, and Mr. D. told him that he would make an example of him—he should not remain—and ordered his house to be taken down that he might not have a place to harbor in. With the others he had no difficulty; the previous causes of irritation between him and them were now removed; they seemed to be perfectly contented; and worked steadily and faithfully.

AMERICAN HOME MISSIONARY SOCIETY.

THE MISSIONARIES ARE SUFFERING.

At the late Anniversary of the American Home Missionary Society, one of the resolutions expressed the apprehension "that the missionaries might be obliged to defer for a season their drafts on the treasury of the Society," and also assured them of the sympathy of the Society and its friends in the embarrassment to which they would thus be subjected.

But the affliction which was then only apprehended, has now become a matter of painful experience. The Committee have been compelled to notify the Missionaries of the existing embarrassments, and to request them to withhold their draughts on the treasury for the present, and pledging our efforts for their payment at the earliest practical moment. In taking this step, the Committee had no alternative. To suffer the draughts to come in when the means of meeting them were wanting, would be to add to the bitterness of disappointment the dishonor of a protest. The letter conveying this decision has now, probably, reached every corner of the land, and is producing its afflicting though unavoidable results in many a worthy family of the self-denying ministry of our feeble and frontier churches. Some of them have written in reply, detailing the embarrassment and suffering to which they are subjected, by our inability to meet their orders. Could these cases be spread out before the Christians of this country, in all the particulars of domestic privation, and the curtailment of ministerial usefulness, they would draw tears from the eyes, and, we cannot but think, would draw relief from the hands, that now withhold the needful pittance.

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And now, what shall be done? We wish the churches distinctly to understand that **THE MISSIONARIES ARE SUFFERING**. It is not a mere *curtailment* of the operations of the Society, which results from a want of funds; not simply the necessity of *declining to send out new missionaries*; but the actual distress of those already in the field. Christians, *your agents, your brethren*, sent out to do *your work*, and commissioned on the faith of *your support*, are in want; their wives and their little ones are suffering a privation of food and raiment. Says one, in a recent letter to the Corresponding Secretary:

"I had counted on the amount due me to meet some engagements; but for these the Lord will provide. I am willing to live poor, and have to do so whether I am willing or not. At this time I have not a potatoe nor a mouthful of meat in the house, or means to buy it with; but the Lord will provide for us."

Another Missionary who had made a small draft on the Society, apologises for it as follows:

"I received your circular on the 21st of June, and am sorry to say that my draft on you had previously been paid away. I had no cow, and scarcely any bread for my family, and the distress under which our country groans, is so severely felt in this region, that my people were unable to assist me in any manner. I have received from them only to the amount of eight dollars in the last five months."

Through the prevailing pressure in most instances, the people aided by the A. H. M. S. are unable to meet their engagements to their ministers; and the latter have been led to contract debts for the necessities of life, hoping for better times, and supposing that at least their missionary appropriations would be forthcoming when due. The trials of feeling which they suffer in view of the apprehended dishonor to the cause of religion, should they not be able to pay those debts, are more painful than even the privation of bread. One writes—

"It was with deep sorrow that I heard of the embarrassed situation of the A. H. M. S., and your desire that I should defer my order for money. I have been compelled to run in debt for several necessary articles, and I was just on the point of making out my draft when the letter came to hand. Dear sir, what shall I do? I am in debt, and those debts will soon be called for. My situation is trying."

Another, who had disposed of his drafts to a person who is not a Christian, but one "who prides himself on punctuality in pecuniary matters, and narrowly watches professors in this respect," expresses strong solicitude that the amount may be paid lest the honor of religion should suffer.

Another whose order had been despatched two days before receiving the circular of the Executive Committee "would not have it returned for half its value."

We might multiply extracts giving the same general view of the necessities of these men. But these are sufficient to present the question of duty to the reader. Help must be had, and that quickly. Some of the missionaries have most nobly relinquished the whole or a portion of their claims on the Society; but this can be done only in a few instances, and in no instance can it be done except with the prospect of great privation. And while they are thus setting the example of self-denial and liberty, shall it not be followed by the churches? We entreat the disciples of a Saviour, who lived in self-denial, and died amid suffering and scorn for our sakes, not to shut up their bowels of compassion from his ministers—his faithful laborers, whom he has pronounced "worthy of their hire."

By order of the Executive Committee of the A. H. M. S.

REPORT ON THE STATE OF RELIGION.—Presented to the General Association of Connecticut at its late meeting. The history of the churches of Connecticut for the last

year, presents some subjects of painful, and some of cheering interest. It is a page marked by the protracted stupidity and ingratitude of a highly favored people, and the forbearance and mercy of God, triumphing over their sins and provocations. It furnishes renewed evidence that He accepts and blesses the imperfect ministrations of his servants, and the feeble efforts of his people; that the Head of the Church still walks amidst the golden candlesticks, and holds the stars in his right hand. On parts of the field occupied by the ministers connected with the General Association, the Spirit has been poured in showers of mercy. The parts which have been thus favored, are New Britain, Middletown South, Upper Middletown, Rocky Hill, South Glastenbury, New Haven, Mount Carmel, Woodbridge, Orange, Westville, North Haven, Meriden, Madison, Wallingford, Guilford, Sharon, and Norwalk. The revivals in these places were not the result of new or extraordinary measures, but have generally occurred in connection with the labors of stated pastors and the special efforts of churches; and have been characterized by stillness, deep feeling, and humble hope. On other parts of this field the Spirit has descended in gentle dews, which have refreshed the languishing children of God, and quickened into life some who were dead in trespasses and sins. Other and perhaps larger parts of this field resemble the mountains of Gilboa, on which there has been neither rain nor dew. But even here the solemn assemblies of the Sabbath have been as full as in preceding years, and no evidence is manifested of an increasing disposition to forsake the house of God.

It is delightful to find attention to the religious education of the young, general among our congregations; that Sabbath Schools, the nurseries of the church, are almost without exception, prosperous; that the benevolent enterprises of the day have been sustained with increasing interest and liberality; and that the cause of temperance, though in some places gaining no accessions of numbers, and in others advancing but slowly, is nevertheless getting a stronger hold upon the convictions of the community.

The churches in connection with the Association are generally peaceful and harmonious. And though among the ministers there are shades of difference in theological views, yet they are not such as need to prevent, and we are happy to believe they will not prevent the unity of the Spirit in the bond of peace.

The Theological Seminaries at New Haven and East Windsor are represented as flourishing; that at New Haven having seventy-six, and that at East Windsor thirty students. To these Institutions the friends of Zion look with interest and hope and prayer, that they may be blessed to the increase of an evangelical and efficient ministry.

The Association would also notice, with devout gratitude, the continued favor of God to Yale College. During the last term, fifteen of its students were hopefully brought under the renewing influences of the Spirit.—We cannot but recommend this venerable institution, brought into existence and reared by the prayers, zeal, and self denial of our Pilgrim Fathers, with its beloved faculty, to the continued affections and prayers of God's people.

From the General Assembly of the Presbyterian Church, the General Convention of Vermont, the General Conference of Maine, and the Congregational Association of New York, no reports have been received.

The delegate from the General Association of New Hampshire reports, that the churches in that State have not been blessed the past year with extensive revivals, but are harmonious and gaining strength; that they have united their efforts to sustain the Theological Seminary which is established at Gilmanton.

The delegates from the General Association of Massachusetts represent the churches in connection with that

body as generally prosperous, and some of them, to the number of fifty, as having been refreshed with the reviving influences of the Spirit within the last year; and that those orthodox churches which have been constrained to leave Unitarian congregations and form new organizations, have been singularly favored by the providence and grace of God.

The report from the delegate of the Evangelical Association of Rhode Island is most cheering. Though this branch of Christ's church is small and feeble, yet having a little strength, it has kept the faith, and, under the blessing of God, has made considerable aggression upon the region of darkness with which it is surrounded.

In concluding this report the General Association cannot but express deep solicitude for the interests of Zion in our land, and say to the churches that there is cause of trembling apprehension. It is a day of rebuke. A spirit of discord is abroad among Christians in our land; the foundations of confidence seem to be breaking up, and the ties of mutual affection to be sundering; a spirit of unhallowed ambition has invaded the sacred inclosures of the church, and the spirit of the world has extensively taken possession of the hearts of God's professed people; the judgments of heaven are falling upon our country.—There is no doubt that these calamities are intended as a chastisement of God's people, and that their sins have had a principal influence in procuring them. God, then, is loudly calling his people to humiliation and repentance, and his ministers to weep between the porch and the altar, saying, Spare thy people, O Lord, and give not thine heritage to reproach.

SUPERINTENDING PROVIDENCE.

From a notice of *Illustrations of Human Life*, a new work, by the author of Tremaine and De Vere, in the New Monthly Magazine for April.

The story to which we shall now advert, has the double value of being told, we presume, on Mr. Ward's personal knowledge, and of illustrating the extraordinary chances on which human life is sometimes suffered to depend. The circumstances occurred to the well known Sir Evan Nepean, in the Home department. The popular version of the story had been, that he was warned by a vision to save the lives of three or four men condemned to die but reprieved; and who, but for the vision, would have perished, through the under-secretary's neglect in forwarding the reprieve. On Sir Evan's being subsequently asked how far the story was true, his answer was: "The narrative romances a little, but what it alludes to was the most extraordinary thing that ever happened to me." The simple facts, as told by himself, are these: One night, during his office as under-secretary, he felt the most unaccountable wakefulness that could be imagined; he was in perfect health, had dined early, and had nothing whatever on his mind to keep him awake. Still, he found all his attempts to sleep impossible, and from eleven to two in the morning he never closed an eye. At length, weary of this struggle, and as the twilight was breaking, (it was in summer,) he determined to try what would be the effect of a walk in the park.—There was nothing but the sleepy sentinels. But, in his walk, happening to pass the Home office several times, he thought of letting himself in with his key, though without any particular object. The book of entries of the day before lay before him, and through sheer listlessness he opened it. The first thing he saw appalled him—"A reprieve to be sent to York for the coiners ordered for execution." The execution had been ordered for the next day. It struck him that he had received no return to his order to send the reprieve. He searched the 'minutes'; he could not find it there. In alarm, he went to the house of the chief clerk, who lived in Downing street, knocked him up, (it was then past three,) and asked him if he knew any thing of the reprieve being sent. In great alarm

the chief clerk could not remember. 'You are scarcely awake,' said Sir Evan, 'recollect yourself; it must have been sent.'

The clerk said that he now recollected he had sent to the clerk of the Crown, whose business it was to forward it to York.

'Good,' said Sir Evan. 'But have you his receipt and certificate that it is gone?'

'No.'

'Then come with me to his house, we must find him, it is so early.' It was now four, and the clerk of the Crown lived in Chancery-lane. There was no hackney-coach to be seen, and they almost ran. They were just in time. The clerk of the Crown had a county house, and, meaning to have a long holiday, he was at that moment stepping into his gig to go to his villa. Astonished at this visit of the under secretary of State at such an hour, he was still more so at his business.

'Heavens!' cried he, 'the reprieve is locked up in my desk!' It was brought. Sir Evan sent to the post office for the truest and fleetest express. The reprieve reached York next morning just at the moment the unhappy men were ascending the cart.

With Sir Evan Nepean we fully agree in regarding this little narrative as one of the most extraordinary we have ever heard. We shall go further even than he acknowledged, and say that, to us it appears striking evidence of what we should conceive a superior interposition. It is true that no ghost appears, nor is any prompting voice audible; yet the result depended upon so long a succession of seeming chances, and each of these chances was at once so improbable and so necessary, that we are almost compelled to regard the whole as matter of an influence not to be attributed to man.

If the first link of the chain might pass for common occurrence—as, undoubtedly, fits of wakefulness will happen without any discoverable ground in the state of either body or mind—still what could be less in the common course of things than, thus waking, he should take it into his head to get up and take a walk in the park, at two in the morning? Yet, if he had, like others, contented himself with taking a walk in his chamber, or enjoying the cool air at his window, not one of the succeeding events could have occurred, and the men must have been sacrificed. Or if when he took his walk, he had been contented with getting rid of the feverishness of the night, and returned to his bed, the chain would have been broken; for what was more out of the natural course of events than that, at two in the morning, the idea should come into the head of any man to go to his office, and sit down in the lonely rooms of his department, for no purpose of business or pleasure, but simply from not knowing what to do with himself?

Or if, when he had let himself into those solitary rooms, the book of entries had not lain on the table: (and this we presume to have been among the chances, as we can scarcely suppose books of this official importance to be generally left to their fate among the servants and messengers of the office;) or, if the entry, instead of being on the first page that opened to his eye, had been on any other, even the second, as he never might have taken the trouble of turning the page; or if he and the chief clerk had been five minutes later at the clerk of the Crown's house, and, instead of finding him at the moment of getting into his carriage, had been compelled to incur the delay of bringing him back from the country, all the preceding events would have been useless. The people would have died at York, for, even as it was, there was not a moment to spare; they were stopped on the verge of execution.

The remarkable feature of the whole is, that the chain might have been snapped at every link, and that every link was equally important. In the calculation of the probability of any one of these occurrences, a mathematician would find the chances very hard against; but the

calculation would be prodigiously raised against the probability of the whole. If it is asked, whether a sufficient ground for this high interposition is to be discovered, in saving the lives of a few wretched culprits, who, as frequently in such cases, probably returned to their wicked trade as soon as they escaped, and only plunged themselves into deeper iniquity; the answer is, that it is not for us, in our ignorance, to mete out the value of a human life, however criminal in the eyes of heaven.

DIVISION OF THE CHURCH.

It seems from the debate, the publication of which is commenced on our first page, that both parties declared themselves in favor of a division of the Presbyterian church. The reader who would fully understand the character and bearings of the proceedings of the Assembly, must pay particular attention to the facts on this point, as developed in that debate.

We believe it is expected, on both sides, that the present state of things will end in a permanent division; that those who sympathise with the excluded Synods will organise with them next year; that those who approve of the exclusion of those Synods will organise separately from them; that both organizations will claim to be the General Assembly; and that, whatever may be the result of that claim, the two parties will continue separate.

In the opinion of some, this division is now inevitable. Perhaps they are correct. But look for the motives for division, as stated by the speakers on both sides, in the debate. These motives are neither more nor less than the *fe lings*, that is, the *sins*, of the members. If all on whom the decision of this question depends, could, within six months, be brought to repentance for their sins in this controversy, the work of division would be arrested, and the unity of the Presbyterian church could be preserved. We believe that repentance or division is inevitable; that division is needed only as a substitute for the repentance of the guilty; and that the guilty will gain nothing by division without repentance. Those who, in this whole controversy of five, ten, fifteen or twenty years, have committed no sin, are the only persons who can reasonably expect much advantage from it. All who have sinned in this matter and do not repent, and confess and forsake their sin, will be among the guilty causes of division.

And will the ministers and other members of the Presbyterian church *dare* to regard the preservation of unity by repentance as hopeless? Will they *dare* to consider repentance as out of the question? Will they *dare* to consider themselves and their brethren—so many of them as have ever committed any sin in this controversy, as immutably fixed in their sin; as beyond the influence of remonstrance, entreaty, and prayer, and even beyond the sympathetic influence of penitence and confession in their erring brethren? Will they, for this reason, make no effort and offer no prayer for a spirit of penitence, but, each one persevering in his own iniquity, and giving up his brethren to do the same, employ the year in guarding themselves against the unpleasant results of sin?—Let them **THINK OF IT.**—*N. Y. Obs.*

From the *N. Y. Observer*.

A TRANQUIL DEATH BED.

It was Sabbath morning; a Sabbath morning this month of May. At six o'clock I was called to visit a stranger,* whom I had never before seen, but who I was informed, was apparently near his end. The reader will perhaps recollect, that the last Sabbath was the most beautiful day we have hitherto had this season. The air was soft and balmy—vegetation seemed rapidly growing green—the sun shone forth cloudless and pure as on the first morning of creation—the music of birds was heard

Mr. Halsey Stevens, of Norfolk, Ct.

on every side. The effect of the whole was heightened by the recollection of the previous gloomy weather. As I walked along, I thought, what a lovely day to take one's flight to heaven! I entered the room of the dying stranger. He had a few days before come, in feeble health, to visit a sister and receive medical advice. But all was in vain. The disease had a powerful grasp on what seemed to be the robust constitution of a man of 36 years—the meridian of life. He was a husband and a father too. These were enough to bind him to this world, but his hour had come. I approached his bed. He was struggling with the disease, but the brain was unaffected, the mind was clear. The soul was happy. He received me with a smile, and then began to speak of his approaching dissolution, as he would speak of a short and pleasant journey; with this difference, that the emotions of his soul in anticipation of the change were unutterable! He had no fear, no doubt, no moral dread of death, though he was very desirous and prayerful that he might be saved the *agonies* of dissolving nature. He spoke his last words to his weeping wife, who, with woman's promptitude and love, had hastened to her dying husband. He sent messages to his children, soon to be fatherless; to the church of which he was a consistent and exemplary member; to all in whom he was interested. This work done, "he waited till his change should come." He had now nothing to do but think of heaven—its perfect holiness—its undecaying happiness—its sacred companionships—its everlasting honors.—"The birds sing sweetly," said he, "and I shall soon sing in heaven!" His mind was fully occupied with the idea of *praise*. Every prayer must be an act of praise to God. When requesting prayer to be offered during public worship on the Sabbath, he particularly desired that *thanks* might be rendered to God for sustaining grace. For the rest, let the Lord do as pleased his holy will.

Never perhaps did I more sensibly feel that Jesus Christ was in that chamber, around that bed, supporting his suffering child. "God has chastised me," said he, the past season. I have been sick and as there was little probability I should recover, and as I had not glorified him as I ought in life, I prayed I might glorify him in death. He has answered my prayer; I feel that my dissolution is near. I shrink from the *agonies* of death, and have prayed that this cup may pass from me, while I would have my will altogether swallowed up in the will of God." All these petitions were answered. It seemed impossible that this dying Christian could put up a prayer that would not be answered. Faith was so steady—love so ardent—hope so bright—I felt that it was good to die, better to die than to live. What were the pleasures of paradise, when compared with the raptures of redeeming love? Angels might have ministered to the innocent and happy pair at those bowers, but Jesus Christ was here ministering to the object of his love. I went forth, grateful for this new evidence of the power of religion, and praying, "Let me die the death of the righteous, and let my last end be like his." He expired the next morning at an early hour, calm and happy.

J. N. D.

MAY 20, 1837.

THE MECHANIC'S PLEASURE.

ARTHUR KIP.

There is a shop near my lodgings—and I never yet saw a shop in which there was not something to be learned. Without going so far as to state, what I believe firmly, that, to the industrious man, *labor is pleasure*, I beg leave to introduce ARTHUR KIP. This young man is a plain cooper, and lives on the extremity of a street which I pass daily. He is in his shop as early as his earliest neighbor, yet I sometimes see him busy a good half hour before he is in his shop. What is Arthur about in the gray of the morning? I will tell you. He has been set-

ting out rows of elms around the whole border of his little lot. For you must know that he is content to live in a very uncomfortable house, in order to forward his business, and prepare his grounds, so as to 'make a fair start,' as he calls it. He has told me that he was induced to do this by a maxim of an ancient king, 'Prepare thy work without, and make it fit for thyself in the field, and afterwards build thy house.' It does one good to see Arthur among his trees; he sings cheerily over his spade and hatchet, long before the sun is up. "These sapplings," says he, "will be noble branching trees, over the heads of my children; and if little Tom should be a rich man thirty years hence, he will have a grove which all the money of the aristocrats in England could not cause to spring.

Arthur has a garden also. His rule is, "first for use; next for show." So he has most of his ground in substantial vegetables for the table; but a very goodly portion, I assure you, in choice flowers. Why should he not? God has given the poor man these gems of the earth with a bounteous profusion; and Ellen Kip and little Tom will love Arthur and one another all the better for dwelling among the luster and fragrance of tulips and violets.

In these bright spring evenings, I take a walk about the time that this little household comes together after work. No tavern has yet become Elen's rival; her husband spends not only his nights, but his evenings at home. Or, if he goes abroad, it is in the old fashioned way: I mean, he takes his wife and his boy along. At this hour I am always sure of witnessing another of the mechanic's pleasures. Arthur and Ellen are natives of a State where young folks are taught to sing; they have already begun to bring up little Tom in the same way. They carry a tune in several parts; for Arthur is no mean performer on the violin, and Ellen sings a soprano to her husband's bass. The neighbors are beginning to find their way out since the spring weather has unclosed doors and windows, and there are some signs of a little musical association.

Some of the best musical talent in America is among our mechanics; and it is said that they are not slow to discover the exquisite satisfaction which they might derive from this innocent recreation. It soothes the troubled mind; it breaks the thread of vexing thoughts; it prepares the affections for every good impression; it affords a healthful excitement; it knits families together by the gentlest bands; and it makes a paradise of home.

What mechanic is there who may not command these pleasures? What pleasures of the bar-room, the circus, the gambling table, the theater, are equal to these in purity and genuine content? I am sure I shall have the right answer—if not from mechanics, at least from their wives.

A COOL RECEPTION.—A Military Company from Philadelphia on Sunday the 9th inst. paid a visit to Wilmington, Del. On Monday evening, a public meeting was held in the city Hall in Wilmington, at which the following preamble and resolutions were adopted.—

A Military Company from Philadelphia, commanded by Capt. Bohlen, arrived at Hemphill's wharf in this city, in the Steam boat Telegraph, between 9 and 10 o'clock yesterday morning, being Sabbath; and at intervals during the day, with marshal music, were in our streets, collecting crowds allured by such shows, and annoying our serious citizens exposed to this intrusion.

Resolved, That a decent respect for the Sabbath, apart from any religious consideration, characterizes all gentlemen, and wantonly to disturb its quiet, especially among strangers, by a company in military form in time of peace, is highly indecorous.

Resolved, That the conduct of the above named company was a breach of good manners, unbecoming men, who, whatever may be their private opinions, always show respect to the peaceable institutions of a christian

community, and particularly unworthy of the citizens of another State, who in exchange of civilities are constrained by what they feel due to themselves, not to forget the comity due to those whom they visit.

The good people of Wilmington have done themselves honor by this rebuke. We guess they will not be troubled again with military visits on Sunday.—*N. Y. Jour. of Com.*

VALUABLE HINTS.—A patch on the elbow, poor Richard said—and he knew something—is better than a dun at the elbow.

Don't order a new pair of boots until you have put the last patch on the old ones.

Don't discard an old garment for a new fashion.

If you are poor, it is some consolation that you can shave yourself.

Avoid the man who says the world owes him a living.

A new set of buttons revives an old coat.

SCOTT'S OPINION OF CHESS.—Sir Walter Scott, after having in his boyhood made some progress in chess, declined to pursue it, saying that it was a shame to throw away upon a game, however ingenious, the time which would suffice for the acquisition of a new language.—"Surely, chess-playing (added he) shows a sad want of brains."

POETRY.

THE CHRISTIAN'S RACE.

He stood beside the dying bed;
The lamp burnt pale and low,
And, dimly seen, an old grey head
Was battling its last foe.
It was a father that lay there,
That gazer was a son;
I whisper'd, "There is help in prayer."—
He said, "God's will be done!"

He stood amid a glittering crowd
Within the chancel wide,
And gracefully the ring bestowed
Upon a blooming bride.
"Rejoice, for love is round thee spread,
And life is in its prime—"—
His smile was solemn, as he said,
"It is a holy time!"

He stood beside a healing spring,
Whence drops of mercy fell;
And lovely was the new-born thing
Bath'd in that holy well.
It was his eldest born: I said,
"Rejoice my friend, rejoice!"
"I do!" he cried, with stooping head,
And with a trembling voice.

He stood beside an open grave—
The funeral rite was done;
He had returned, to Him who gave,
His lov'd, his only son!
"Do not despair, my friend," I cried,
As all around were weeping;
He smil'd upon me, and replied—
"He is not dead, but sleeping!"

I stood beside a dying bed—
'Twas he himself lay there;
A smile of holy light o'erspread
His countenance of prayer.
He said,—"In sorrow faith was mine;
In joy, a holy fear;
Now both are lost in hope divine—
Still, Saviour, thou art near!"

NEW HAVEN JOURNAL.

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TERMS of the New Haven Journal and Religious Intelligencer united.

To city subscribers, delivered, \$2 50; to mail subscribers \$2 in advance; \$2 50 if not paid in six months, in all cases.

NEW HAVEN JOURNAL.

JULY 29, 1837.

Great Men in Texas.—We copy the following from the Commercial Herald, as specimens of the characters that are founding the new republic.

We have not time to draw full length portraits. *Potter* was some years since a tenant of the North Carolina state prison, for a crime too monstrous and detestable to be placed on paper. For his infamy he was indignantly expelled from the N. Carolina legislature. He is now a member of the Texian Cabinet, and Secretary of one of the departments!

Baker was once at the head of the State Rights party in Alabama. While a member of the Legislature, he committed forgery, was thrown into prison, broke jail, fled to Texas, and is now a leading politician in the republic, and we believe a member of the Senate!

Richard P. Robinson, the undoubted murderer of *Helena Jewett*, is a Lieutenant in the Texian army!

Ira Ingham, late an inmate of the state prison in Mississippi, is Speaker of the Texian House of Representatives!

The facts in regard to *Houston*, the President of Texas, are well known. While Governor of Tennessee, he married an accomplished and pious lady. But a short time after his marriage, so outrageous was his treatment of his wife, that she fled to her father's house for protection. The popular indignation rose high against him, and he was compelled to resign his office. He then fled from civilized life—put on the costume of an Indian, and joined one of the south western tribes, where he staid two years. Afterwards, he figured at Washington in flogging a member of Congress, for words spoken in debate. For this he was brought to the bar of the House, and reprimanded by the Speaker. He went to Texas, became a hero, and was recently elected President of the republic. He is one of the most vile, licentious, and blasphemous wretches on the continent.

But enough! We present the above merely as a specimen of our "Texian brethren." If such are the fathers of the Texian Republic, what must be its children?

FROM GOV. McDUFFIE.

We find in an Augusta (Geo.) paper, among the proceedings of the Fourth of July, that after a toast complimenting Mr. McDuffie, the following letter from that gentleman was read. Mr. McDuffie's residence is near the Georgia line.

CHERRY HILL, July 4th, 1837.

Gentlemen,—Being unexpectedly called off this morning, it will be out of my power to unite with you in commemorating the Anniversary of our Independence. However gratifying it would be to me to mingle with my friends and neighbors on any occasion of social enjoyment, I must confess the recurrence of this day excites in my bosom very painful associations. While I would faintly rejoice in contemplating the heroic virtues of our illustrious ancestors, who achieved our liberty, I cannot

but deplore, with deep humiliation, the wide spread degeneracy which is so rapidly undermining it. The federal government has been for eight years administered upon principles of corruption, scarcely disguised if not openly avowed, and the effects have exceeded any thing recorded in the annals of national degeneracy. My doubts of the practicability of reforming this corrupt state of things have grown stronger and stronger for the last three years, and I can scarcely bring myself to take the slightest interest in any controversy of a party character.

But I must cut short these remarks, and will offer you a sentiment expressive of my views of the true sources of the prosperity and safety of South Carolina, after subscribing myself your friend and fellow citizen,

GEORGE McDUFFIE.

To Messrs. M. R. Brazeals and others, Committee of Invitation.

Agriculture and Arms.—The one supplies the elements of our prosperity, the other the means of defending them. Let South Carolina, in the language of her motto, "be always ready."

Thrilling Incident.—The following occurrence took place at the fire in Charleston, on Sunday morning, the 9th inst. "While the fire was at its height," observes the Mercury, "orders were given to blow up a wooden house on Queen street. The powder was placed in the lower story, the slow match was ignited, and the engineer's horn sounded, as a signal for the people to depart from the spot. The signal was promptly obeyed, and the crowd retiring, left a vacant space in front of the devoted building. At this moment, an engine drawn by negroes and directed by the proper officer, came furiously down the street, burst through the crowd, and rushed into the open space. So rapidly did they advance, that every effort to arrest their progress proved unavailing. Amidst the noise and confusion of the scene, and the rumbling of the wheels of the engine over the stones, the loudest cries were unheard or disregarded, and the poor fellows attached to the engine, full of zeal and energy, moved on, as it was feared, to destruction, wholly unconscious of the approach of danger. At length as they advanced towards the fatal spot, the leader seemed to become aware that there was something wrong, and the engine was halted directly in front of the building. It was a moment of breathless interest. The explosion instantly followed. The engine could not at that time have been more than twenty feet from the walls of the house which was blown up. The effect was much less disastrous than could have been anticipated. Every person standing on the engine was thrown off by the shock of the explosion, and two of the negroes severely injured, the one having his arm very much lacerated, and the other injured in the head, both by fragments from the building. The rest of the men though very much stunned, and some of them slightly bruised, got off without any serious injury.

A merchant, whose ware-house was infested by ants, remarked on a sudden that they had deserted one particular room; and observation having convinced him that the circumstance was caused by a barrel of fish oil, which had been placed there, he tried the experiment of placing some of the oil round the plants in his garden, when he found it produced the effect of driving the ants from the place in a few hours.

THE LAUNCH.—July 18th, 1837.—This has been a great day in Philadelphia, in consequence of the launching of the "big ship," as she is so appropriately called. The throng of spectators which assembled to witness this event, was immense—many estimate the number to be over one hundred thousand, and I think this is not far out of the way. The Delaware was covered with vessels of all descriptions—ships, brigs, schooners, steamboats, sloops, pleasure barges and boats of every kind—all of them crowded with people—Numerous stages were erected in the neighborhood, which were literally thronged, besides the roofs of all the houses in the vicinity, the wharves, and every other place where they could get a chance to stand. At a quarter past 2 P. M. two guns were fired from the saluting battery to announce that the ship was ready to be launched; and in about 15 minutes after that, this great marine monster glided majestically into the water, amidst the firing of cannon mingled with the enthusiastic shouts of one hundred thousand voices.

There certainly never was a prettier launch, and it reflects great credit upon those who had charge of it. What is most remarkable, I have not yet heard of a single accident.

This ship, says the Philadelphia Gazette, is large enough to carry two thousand men, which is a larger number than the whole American army that fought and gained the battle of Chippewa, and greater than the population of a considerable sized county town.—She is of the burthen of 3000 tons, and could, if loaded with flour, carry the moderate cargo of thirty thousand barrels, enough to supply bread for fifteen thousand people for a whole year. She is to carry 140 guns, thirty-two pounders, so that every time she discharges a full broadside, she will dispose of precisely a ton of bullets, to help to make iron pebbles for the bottom of the ocean, unless she happens to hit the enemy. She will draw 28 feet of water, and thus find it difficult to navigate in shoal rivers. One of her anchors which is to be seen in the yard, and which is said to be largest in the world, weighs 11,697 pounds, which is something more than five tons. Her water tanks are iron, mostly in the shape of large chests, capable of holding from one to two hundred gallons, but having a proportion of them of other shapes adapted to fit round the side of the ship, so as to leave no space as happens with casks. The number is probably 150, as near as we could judge from looking at them, as we did a day or two since, under the guidance of some of the polite and attentive officers stationed at the yard.

A friend has just informed us that the largest anchor in the British dock yard, at Portsmouth, in 1832 weighed something less than 10,000 lbs. at which time there were on the stocks three ships as large as the Pennsylvania.

BASIS FOR CIRCULATION.—A writer in the Evening Post inquires—how an adequate amount of gold and silver can be diffused and kept among the people to form a "solid basis for our circulation." He might as well ask how a pile of bricks could be so scattered about and diffused as to form a solid foundation for a house. The very question is absurd. And equally absurd is the answer which he gives, viz: *Banish the small note circulation. And supply its place with specie, we suppose. And what then? Specie in circulation is no basis for circulation; it might as well be at the bottom of the sea, so far as that matter is concerned. We "appeal to experience." Let circumstances ar se, as they recently did, when specie is wanted, nay urgently needed by the banks—will it come in from circulation? Not at all; but it will disappear just in proportion to the supposed necessities of the Banks. It will go into the chests and old stockings, and other "receptacles of things lost upon earth." If the inquirer would know where to put specie in order to have it constitute a solid basis for circulation, we can tell him very easily: *Stow it away in the vaults of the**

banks. Put a plenty of it there. Let the community know and understand that there is a plenty of it in the Banks; and so knowing, they will take the 'rags' of such Banks, when they would turn up their noses at the specie itself. Why? Because, except for small change, bills are more convenient than hard money. They are lighter and less bulky. PUBLIC CONFIDENCE should be the sole regulator in this matter. If nine tenths of the community prefer one, two, and three dollar bills, as pocket money, rather than specie, why should they not be accommodated? On the other hand, if Mr. Benton, or any other manufacturer of humbugs, prefers to lug specie about, in lieu of bills, by all means let him have it. Let him load himself down with it, if he likes. A few hundred dollars would break his back. An infant could carry the same amount in Bank bills without knowing it. Let every man suit himself. Neither is adding to, or subtracting from the real basis of circulation,—that is in the vaults of the Banks. There let it be. And let it be ample. We will go as far as any reasonable man in enlarging the specie basis of the Banks. Had the 30 or 40 millions of specie which was afloat in the community on the 1st of May, been in the vaults of the Banks,—had half of it been there—no suspension would have taken place. There was an abundance of specie in the country at that moment, there was more than we ever had before; and more than we very soon shall have again; and yet we were compelled to stop specie payments. The reason was, *because so much of the specie was in circulation.* And this was the only reason. It was the proscription of small bills which drove so much of our specie into circulation; this proscription therefore, was a prominent cause of the suspension. While the cause exists, it will be difficult to counteract its effects. In other words, *it will be difficult to resume specie payments successfully, until small bills are restored to their rightful station in society.*—J. of Com.

Nachitoches, (La.) June 23.

LATE FROM TEXAS.—By the politeness of a gentleman who has just arrived here from Texas, we learn that the volunteers who left Nacogdoches in the latter part of last month, in pursuit of some hostile Indians, who had committed depredations and murder, have returned, without being able to find any of the hostile tribes.

The Congress of Texas have adjourned. They have passed a law, declaring that the land office shall be opened on the 1st of October next, and have made provisions for sectionizing the country, in a manner similar to the system pursued in the United States.

A minister has been sent to England, and a commissioner appointed to join the one appointed by the United States, for the purpose of running the boundary line between the two governments.

President Houston is to be at Nacogdoches on the 20th instant, for the purpose of holding "a talk" with the friendly Indians of that vicinity. Gen. Thomas J. Rusk has been appointed by the President to give the Indians notice of the President's intentions to meet their chiefs at Nacogdoches as soon as practicable.

The crops of Texas which will consist almost entirely of corn, promise to yield a rich harvest.

SUMMARY.

An Indian Chief Sentenced to Death.—We learn from the Wilwaukee Advertiser that Ash-e-co bo-ma, a chief of the Menominee tribe, was tried in the United States District Court sitting in that town third week in June, and convicted of the murder of Mr. Ellsworth Burnette, in November, 1835. The Chief was sentenced to be hung on the 1st of September next. He heard his doom with calm indifference. Ash-o ma, a son of the Chief, was tried as an accomplice, but acquitted. He was,

however, convicted afterwards of an assault, with intent to kill James Clyman, and was fined \$500, and sentenced to jail for five years.

ANIMAL MAGNETISM.—Drs. Baylies, Dawes, Wood, and Duxbury, of Taunton, Mass., after attending upon the lectures and experiments of M. Poyen in Animal Magnetism, in that place, have published a card denouncing the theory a humbug, in some respects demoralizing. They say—

"Our convictions are strong and unshaken, that the whole is a poor deception. We know of no science, whether old or new, that fears investigation, or that can be rendered incapable of demonstration, simply because the lady had a pickle for her dinner, which had given her the head-ache, or that 'skeptics were in the way, and his experiments could not succeed.' To this subterfuge we had to submit, and every experiment which we witnessed as performed by this immaculate brace, could not rank with even poor juggling—for it was very poor guessing, and Monsieur himself did acknowledge before a very numerous assembly, that 'Miss Gleason was not infallible.' In this sentiment we fully concur, although our inferences to the contrary would have been the result, had we given credence to his vain boasting that the science was co-existent with Christianity, and 'that the Saviour of the world was the greatest Magnetizer.'"

A clockmaker at Copenhagen has invented a clock which, at the end of every twenty-four hours, indicates the average temperature of the preceding day.

The Annapolis Gazette contains the report of a trial which lately took place before a Justice of the Peace of that city, in which the plaintiff brought his action for five dollars, which he claimed to be due to him as the purchase money for his wife, whom he had sold to the defendant. Judgment was given for the defendant. The law of England, according to which a man's wife is his "property," and may be sold at Smithfield, is not in force in this country.

We learn from the Indiana Monitor that the Hon. Daniel Webster has purchased property in Rock Island City to the amount of \$60,000. It is reported that he will visit it on his way to Chicago.

WHAT NEXT. The half hour steamer plying between London and Westminster bridges emits no smoke, being worked by quicksilver. So says the London Herald.

The Baltimore American says "two immense Russian merchant ships,—the burthen of each being nearly 1,000 tons,—entered our harbor on Tuesday, from Bremen. They have on board about 40,000 bushels of wheat, and 12,000 to 15,000 bushels of rye, besides seven hundred and forty passengers.

It is said that dirks were put out of fashion among the members of the Ohio Legislature, by a member appearing in that body with a wooden one stuck in his bosom, and a corn-cob handle attached to it.

The Clearfield, Pa. Democratic invites some of the surplus population of the Atlantic cities to that region, stating that laborers are always in demand. It thinks it strange that poor people will remain in crowded cities, seeking out a miserable existence, when a livelihood is so much more easily gotten in the country.

GREAT IMPROVEMENT.—Canal boats crossing the Portage summit on the rail road.—We saw, on Tuesday evening last, a boat lying in the canal basin that had been loaded at Philadelphia with fifteen tons of merchandise, put on the rail road, along which it was run to Columbia, where it took to its proper element, and was dragged, as all of its species have been heretofore, through the canal, to the Portage rail road, where it again came forth upon dry land, moved steadily and safely with all its burthen over the mountains, until arriving

at Johnstown, it betook itself once more to the water, which it did not leave afterwards, and, we presume, will not, until it reaches that place again on its return eastward.

This boat is the invention of Mr. Dougherty, one of the proprietors of the Reliance Line. That company have already built five of the same construction. The fuel number necessary for a daily line is twelve, and will soon be completed. Two have already arrived here. So soon as the rail road is in readiness the whole course to Harrisburg, goods will be carried in this way from Philadelphia to Pittsburg in five days. Transshipment will be entirely done away with.

These boats are calculated to carry twenty-five tons each, and are of a very light, yet strong construction. About midship there is a joint by which the boat is divided as it leaves the water, and by which the parts are united when it enters it again. The time necessary for uniting or separating the parts, is said not to be more than five minutes, and the joint is perfectly secure from leakage.

Of course a patent has been secured by the ingenious and enterprising inventor. He deserves to make a handsome profit—and no doubt he will.—*Pittsburg Adv.*

From the Connecticut Obs.

ORNITHOLOGICAL.—A fine opportunity of inspecting geological bird tracks, is presented at Wethersfield, a few rods North East from the State Prison. They are found in red sand stone and clay slate rocks, and are very perfect impressions and quite numerous. R. W.

A RIVAL FOR WETHERSFIELD.—The Bermuda correspondent of the Journal of Commerce says: "There is stated to have been shipped from these Islands this spring 750,000 cwt. of Onions for the West India markets."

The Crops in the vicinity of Long Island Sound and all through Connecticut, are much in advance of the Crops in this vicinity. Corn looks remarkably fine, and new potatoes have been had there in abundance.

Northampton Courier.

DELHI, N. Y., July 12.

THE CROPS.—It gives us much pleasure to read the cheering accounts of the favorable prospect of the crops this season. The accounts from every section of this State, as well as from neighboring states, give great encouragement that the crops will be as abundant as they have been for a number of years past. As far as we can learn the farmers of Delaware are expecting a bountiful harvest. Grain of all kinds look well.—*Gazette.*

Of the crops in the upper sections of the Eastern Shore of Maryland, the Kent Bugle of the 8th inst. makes the following gratifying report:

"The Crops generally have improved very much, and with perhaps some few exceptions, will yield more than the general average for some years past. We have heard of several instances where rye has turned out well which the owners, in the spring, were strongly tempted to plough up and put in corn.

TROUBLE AMONG THE POTTAWATAMIES.—The Boonville (Missouri) Herald of June 24, says there is little doubt that the treaty with these Indians, now located on the Platte river, will have to be enforced *vi et armis*. The tribe was quarrelling and cutting each other's throats in drunken frolics from whiskey, smuggled among them by peculating whites. The lie of Mr. Davis, Indian agent, has been assailed. The Indians swear, like the Seminoles of Florida, they will die on the graves of their fathers.

Important to Steam Machinery.—It has been discovered in France by M. Chaix, that the incrustations on the insides of boilers is totally prevented by mixing clay with the water. The Government has awarded the discoverer with 20,000 francs.

Messrs. Editors.—Did you ever hear of the good old cow that gave a pail-full of milk and then kicked it all over? So it is with our dog law. The law is good, but the "muzzle" part spoils the whole. Passing down Chapel-street the other day, I saw a dog with his muzzle or headstall on, and a large huck-bone or shin-bone in his mouth. Think you he could bite?—*Herald*.

Hot Weather.—The thermometer at Charleston on the 5th inst. at 3 o'clock in the afternoon, was 101.

The Germans in Pennsylvania, who are rapidly anti-Jacksonizing, call the paltry small bills issued by individuals, "Hickory leaves," in compliment to the ex-president's favorite saying—"judge of a tree by its fruits." The faults of the Hickory tree have been but rotent leaves to the people and nuts to the office holders only.—*N. O. True American*.

Some quack in Boston advertises a "decoction of hickory leaves" as an infallible cure for cholera. We have no faith in the prescription. A tremendous decoction of hickory leaves, administered to the country, has given it a cholera that is griping it to death.—*Louisville Journal*.

Vinegar Tree.—Silliman's Journal says, that the sap of red oak is of itself a pure and grateful vinegar, sharp to the taste, and so like the best specimens of acetic acid, that distillation could not in the least improve its qualities.

Great excitement prevails in the Canadas against the Government. A person by the name of Papineau is leader of the opposition. He is marching in triumph through the country with a train of 1500 or 2000 followers, having several artillery pieces. His precise object does not appear. He was received at St. Thomas with acclamation, amid salutes from cannon, and was escorted through the streets by men on horseback carrying flags, and a long procession of gentleman in carriages. He is styled "the great Papineau—the Saviour of Canada."

Little Bills.—The agent of a Rhode Island Bank tells us that he has exchanged some \$8,000 dollars of one and two dollar notes of his bank, for city bills, beginning soon after the suspension of specie payments, and that the cashier of the bank told him yesterday, that not one of those bills had yet found its way home. The little bills are real favorites with the people.—They would bring five per cent premium if they could not be obtained otherwise. What strange stupidity that must be, which still holds these favorites of the people in such condemnation by the Legislature! The Boston Banks have just commenced making bills of \$1 25 and 1 50. The demand for them is so great that the Banks who are doing it have orders on hand for all they can make for a month. A gentleman of our acquaintance had to make special favor to get \$100 of them.—*N. Y. Jour. of Com.*

"As you were."—The bill authorizing the Banks to issue small bills has become a law, and the Bank in this city commenced issuing small notes on Saturday. We state the fact to show the great want of change, that in less than half an hour after the Bank was opened on Saturday morning, the teller paid upwards of \$700 in small bills.—*Alabama Intell.*

Wonderful Rapidity.—The Eden locomotive engine on the Carlisle and Newcastle railway, on Saturday last, performed the distance from Milton to Carlisle, 12 miles, in 10 minutes, being at the wonderful speed of 72 miles an hour.—*Cumb. Pictet*.

Perkin's Steam Gun.—A Correspondent of the U. S. Gazette gives the following description of Perkin's Steam Gun, which has been in daily use for several years at the Adelaide Gallery in London and never out of order, excepting a few hours suspension for repairs made neces-

by the constant action of the fire on the steam generators. It discharges seventy balls, against an iron target at the end of the hall, in *four seconds*; and can be recharged in as many: propelling the balls either singly or in volleys; so that 420 may be discharged in a minute, or 25,000 or more in an hour! The barrel at present is fixed, for security; but the plan is, to move it on a ball and socket joint, so as to aim any way, like the jet of a water engine. The principle is extremely simple; merely that of a body's blowing a pea through a quill.

The Dime.—A friend showed us on Saturday a ten cent piece of the new coinage; it is smaller in circumference than those formerly emitted. On one side are the words ONE DIME, encircled with a wreath, on the other is a fine cut figure of liberty; not the old head and trunk that once looked so flaring out from our coin; but a neat, tidy, female figure, sufficiently dressed, holding in one hand, a staff surmounted by a liberty cap; the other hand sustains a shield, inscribed with the word LIBERTY. The figure is in a sitting posture, and resembles the representation of Britannia on the English coins. *U. S. Gazette*.

Laborers destitute of employment about cities, should now hurry into the surrounding country, where the heavy crops of the season will afford them work at fair wages.—*Rochester Adv.*

SELECT BOARDING SCHOOL.

THE subscriber has recently commenced a Boarding School for boys, in the pleasant village of Salem, 17 miles north from New Haven. The number of scholars will be limited to 12; who will be received into his family, and under his personal care and instruction.

The charge for tuition and board, including bedding, washing, fuel, and lights, will be 75 dollars per term of 22 weeks each, payable in advance.

The regular terms will commence the first Mondays in November and May. Scholars will be received at any time during the present term which will close on the 14th of October.

SETH SACKETT.

Salem, July 15, 1837.

REFERENCES.

JEREMIAH DAY, Pres't. of Yale College.

WYLLYS WARNER, Esq., New Haven.

Rev. NATHANIEL G. HUNTINGTON,

Rev. OLIVER HOPSON,

WILLIAM DE FOREST, Esq. } Salem.

MICAH BALDWIN, Esq. } New York.

CHANDLER STARR, Esq. }

DAVID ALLEN, Esq. Middletown.

N. B. Post Office address—Naugatuck, Conn.

IMPROVED LASTS.

Just now's the time to call for all who wish for ease, O—n DONNELLY, the Last Maker, who will be sure to please,

H—ave a pair of lasts both made to fit your feet; N—o corns can resist his art—no workman with him compete!

P—ray, friend do not forget to make an early call—D—on't stop till it's too late, but try his work—that's all. O—f every kind of feet he will find the way of cure, N—or need you suffer longer the pains you now endure. N—ext door north of the stage-office is the entrance to his shop:

E—very one who hobbles now may soon walk, skip, and hop!

L—ike a silk glove every shoe or boot made from his lasts will be,

Looking neat and fashionable—a handsome sight to see, Y—ou will then from all your misery be instantly set free!!

1837.]

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JULY 29, 1837.

EXPENSE OF PUBLISHING NEWSPAPERS.

Very few persons are acquainted with the expense of a newspaper establishment. The Christian Witness, an Episcopalian paper in Boston, contains the following statement :

"At the close of the first year, the *Witness* had 1,200 subscribers, and its expenses exceeded its income in the sum of 1,700 dollars. Some generous individuals paid this. The second year has just closed with a deficiency of 1,000 dollars, and a subscription list of about 1,600."

We commenced publishing the *Intelligencer* a year and a half ago with but 1,000 subscribers; and our subscription list may now stand at from 1700 to 1800; from these data, in connexion with the foregoing statements, our readers will perceive that we are far from growing rich by our paper; rather that we have hitherto, published it at several hundred dollars loss, and no "generous individuals have paid this;" and all our expectation of remuneration, or even of proceeding without further loss, is in the hope of considerably increasing our subscription. The truth is that no paper, published upon the terms at which ours is afforded, and without the advantage of advertisements, can be sustained with much less than 3000 subscribers; and yet there are many families, and religious families, who know the value of such papers who do not take one; and many more who care or think but little about them, might be brought to prize them and to feel their good influence if a little pains were taken to recommend them to their notice. If each of our subscribers would punctually pay his own subscription and obtain for us an additional subscriber, we should soon be relieved from needless perplexities, and go on in our work rejoicing.

The standing rule of this as well as of other periodicals is, that those who wish to discontinue must give notice to the publisher before the close of their year. The year with many of our subscribers commences in June, yet we occasionally, even now, when some two months of a new year have elapsed, receive notices of discontinuance. We can only say to such that by the terms of subscription they are pledged to the end of another year, and we must so regard them.

THE PATH OF PEACE.

Virtue and happiness are indispensably connected. But the great majority of mankind are endeavoring to find happiness without this dispensable qualification. The Divine precepts point out the only way in which true happiness can be found, and he who disregards these precepts or goes in opposition to them can never be happy. The whole world have been making the experiment for 6000 years: and the uniform testimony of all is that the ways of wisdom are pleasantness and all her paths are peace, and that the way of transgressors is hard: that Godliness is profitable to all things, having the promise of the life that now is and of that which is to come. All who have given a cordial reception of these precepts accord most heartily with the testimony of the Psalmist, when he said, Great peace have they that love thy law.

How full of consolation and encouragement are these declarations of the Saviour: If ye keep my commandments ye shall abide in my love. He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will come to him and make my abode with him. This consolation and encouragement is increased by a consideration of the perfections of the being who uttered these promises. His wisdom enabled him to see whether it were best to promise: his veracity is pledged for its fulfilment: and his power enables him to execute every wise determination.

From the truth established by such evidence, we have two important inferences, which we wish to have distinctly seen, and ever remembered. The first is, That God never withdraws his loving kindness and favorable presence from any of his children who maintain a life of obedience. In the second place it furnishes us with a correct and ready answer to those who are inquiring how they shall get out of darkness and have light and comfort in religion.

THE CHRISTIAN FLORIST. First American from second London edition. Philadelphia: Carey, Lea, & Blanchard. 1837.

A beautiful writer observes, that flowers may be considered as the smiles of heaven. Shall we then be regardless of so benignant a bounty, and only 'gather a wreath from the garden bowers, to tell the thought of our heart in flowers,' and but appropriate to the call of friendship and love their mystical language? Much as we have been delighted in perusing the many volumes that have lately been wreathed with floral emblems, and cordially as we have entered the list of those who would greet these little bright spirits of the earth as friends, teachers, and solaces of a weary hour, yet we hail with peculiar pleasure this volume of the *Christian Florist*. Its appearance is at a propitious moment; the thoughts of many, through previous publications, are more awake to the beauties and refined associations which flowers inspire; and the path being thus prepared, the *Christian Florist* has selected for her parterre, among others, some of our most common plants, and in so easy and natural a manner united to each a scriptural association that we wonder it could have escaped us, while we see opened a wide field that we can individually and readily cultivate. We also feel that another link is formed to bind the sacred volume more dearly to our hearts, and that the wild flower of the forest and the choice exotic, are both alike hallowed by sacred allusions of the most graceful, pleasing, and useful character.

The plan of the volume is, to point out some 'feature of the Deity' in every plant and flower. There are a few mottoes at the commencement of the work for the various colors; one of the most appropriate is that for all blue flowers; (the perfect color.) "Thy beauty was perfect through my comeliness which I had put upon thee saith the Lord. Ezek. xvi. 14."

Beginning with the rose, it gives its derivation, with the natural botanical order and distinctive characters of the whole genus. On the opposite page are the verse from scripture and some beautiful poetical quotations. We feel tempted to give our readers a number of specimens;

our limits however will scarcely admit of this; we beg those who have not seen the work just to take a peep, and we are quite confident that it will hardly be confined to the toilet or center-table, but join them in their garden walks and twilight rambles. We deem the habit which can thus be acquired of 'discovering the good and beautiful in all that meets and surrounds us,' most desirable; and we close in the words of one of our author's most exquisite selections:

"Few rightly estimate the worth,
Of joy that spring and fade on earth;
They are not weeds we should despise,
They are not fruits of paradise,
But wild flowers in the pilgrim's way,
That cheer but not protract his stay,
Which he dare not too fondly clasp,
Lest they should perish in his grasp;
And ye may view and wisely love,
As proof and types of joys above."

The above is for sale at the S. S. Depository.—Price 87 1-2 cts.

RIVERHEAD, L. I. JULY 10th, 1837.

To the Editor of the *Intelligencer*.

Dear Brother,—I recollect seeing in a religious newspaper not long since, an editorial article on the subject of female education. The article was in reply to an inquiry of something near the following import; "A young lady in indigent circumstances is desirous of obtaining an education; what course would you advise her to pursue?"

As near as I recollect, the reply which the editor gave was in substance as follows: "We would advise her to attend to her domestic concerns, cultivate a good temper, read such books as are suited to her sex and condition, and qualify herself for the wise discharge of woman's duties in the domestic circle."

Of course I do not pretend to give the language, nor all the ideas of the editor, but I believe I have given a fair index to the general scope of the article.

How a New England editor (for such was the fact,) could give such a reply to that inquiry, I am at a loss to conceive. I had thought that science and religion were father advanced in the "land of the pilgrims." Had I been in Canton, or Constantinople, I should not have been much surprised in reading such an article even from an editor. But that it should come from a man who lives in New England, and who is conducting a religious paper for New England readers, appears to me passing strange. Has that editor a wife, or a daughter? If so, is the enjoyment which he derives from their society perfect when he finds that they are "notable housekeepers," and can read the columns of his journal "without stopping to spell more than half of the words?" Is he satisfied that their knowledge, and influence, and usefulness, shall be limited to their own domestic circle, or to the ordinary chit chat intercourse of neighbors and cousins?—The man who can prescribe such limits for *others*, will be suspected of moving *himself* in narrow boundaries.

It is painful to see to what extent prejudice against the influence of females is indulged. That the unprincipled among men should cherish this hostility is not altogether surprising; for they are well aware that, as a general thing, *enlightened* female influence is against them. But that those who regard the well being of society, and who

rejoice in the progress of knowledge and virtue should oppose, is unaccountable.

It would seem that by many the important fact is overlooked, that *females now have a vast* if not *controlling influence* in society. Mothers have the training of our race. They are the guardians of infancy, and the associates of childhood. The example and instruction of mothers make their impressions on children; and the impressions of childhood are felt to the latest moment of our being.

In deciding whether it is desirable that the education of females should be of an elevated character, more considerations than one are involved. It is not merely that the female may have new and fruitful sources of happiness opened by intellectual cultivation. Not merely that she may increase her power and influence over the minds of others:—but that she may also *wisely employ the power which she now has*.

Mothers have, and will continue to have, the moulding of children's minds, and if it is desirable that our *sons* as well as our daughters should have a right intellectual and moral bias, let it be seen that mothers have a mind qualified for their responsible station. If we would have Newtons, and Baxters, and Edwardses, to bless the church and the world, let us have females qualified like the mothers of these excellent worthies.

But it is not merely as mothers that females are exerting great influence in society. The power of woman in the interesting and sacred relation of *wife*, is in many instances more important than in any other relation of her whole life. Generally the husband who has good sense and a proper affection for his wife, is influenced more by her counsel and wishes, than of any other human being.

Again, females are *sisters*; and there are not many virtuous and respectable brothers who are not proud to acknowledge the influence of a sister's advice and a sister's love, in restraining them from running into sinful indulgences, and in luring them to virtue and happiness.

There is another sphere of woman's usefulness which in our country is of incalculable importance, and reaches almost every neighborhood and family circle. We have many female *teachers*; and of the properly qualified, I could wish that we had an hundred where we now have one. Some of the best district and select schools in our land are taught by females. These schools are increasing in number, and improving in their character; and I am sorry that any editor should discourage our young ladies from attempting to qualify themselves for these stations of usefulness.

Again, we have female *writers*. I question whether any uninspired man has written a book that is better calculated to do good, than Hannah More's "Practical Piety;"—and I wonder that an editor, in the land of a Sigourney, and Child, and Beecher, and Sedgwick, should directly or indirectly discourage the education of females.

You see I can only glance at topics. I wish a volume was well written on this subject, and read through the length and breadth of the land.

It would be strange however, if I should not, before closing my letter, allude to the *chief* consideration which should be urged in sustaining the claims which females have, in common with every individual of our race, for

the cultivation of their minds—THEIR SOULS ARE IMMORTAL. If every new acquisition of useful knowledge is calculated to quicken moral sensibility, and qualifies for the more adequate conception of the glories of the God-head; and if the proper improvement of the faculties of the soul is designed to honor Him who gave it being,—then are the obligations solemn and imperative, that we do all in our power to brighten the luster, and heighten the value of this gem, which is destined to shine in the diadem of redeeming love, and brighten in the eternal effulgence and glory of heaven.

Truly Yours, C. J. K.

For the Intelligencer.

WILL NOT THE CHURCHES GO AND DO LIKEWISE?

One week ago last Sabbath I preached on the subject of Foreign Missions at Orange, for the purpose of calling the attention of that people to make a special effort to relieve the A. B. C. F. M. from their present embarrassment. A collection was taken up of about \$30.—Last Sabbath I presented the same cause at Derby, and a collection was taken up on the spot of \$60. This is a special contribution, over and above their regular collections for this cause. If every church would go and do likewise, the A. B. C. F. M. would very soon be relieved from their embarrassment, and the missionaries who are waiting to go, would be sent without any further delay. Appeals are now before the churches for a special effort to relieve the Board, and I trust they will not be in vain.

A. B. S.

New Haven, July 25th, 1837.

We copy the following from the Charleston Observer of July 1st. Our readers will perceive in the following narrative the likeness of the impudent fellow who figured in a similar manner among the rabble of our city, some 5 years since: but what is a little surprising, our worthy Mayor, that then was, was one who followed in his train.

Wonder if the present actor in our city, has any more decency than Fisk!

UNIVERSALISM VS. THE BANKS.

An individual by the name of *Theophilus Fisk*, who is comparatively a stranger in the city, has been for a year or more, assiduously laboring to convince this benighted and Priest-ridden community that there is no Hell—has had it frequently announced in the daily prints that he would, on a given time, and at a given place, preach in illustration of his favorite doctrine—has sent forth repeated and insulting challenges to the Ministers of different denominations to meet him on the arena of public debate, on the questions at which he and they were at issue—has been a self-appointed orator on two or three of our gala days, when, by common consent, all ordinary business is suspended, and when many of our citizens, with something of the Athenian character which Luke describes [Acts 17: 21,] flocked to hear him, and fed his vanity not only by their presence, but *a la mode* Theatre, by repeated and loud bursts of applause. A demonstration of this character, we are told, occurred on the 4th inst., when he took occasion to assail with no measured reprobation, the policy and practice of our banking institutions, especially as it related to their suspension of specie payment. Thus encouraged by what he interpreted as the popular voice, a public meeting was called at his instigation, in the style peculiar to the get-togethers of mobs of our northern cities, to be held in the City Hall on Saturday night of last week, where he was again to

play the orator and excite the rabble to deeds of rashness. But our staid citizens were on the alert and crowded to the place of meeting in such numbers as to leave him and his partisans in a very inconsiderable minority. His hon, the Mayor, was called to preside—not without opposition by the originator of the meeting—but by general acclamation. Unexpectedly baffled at the outset, he made but a faint demonstration to secure a hearing; and as he wandered from the point, he was arrested, even in his peroration, by a call to order so imperative that he was obliged to obey it. The meeting was then addressed by several gentlemen in succession, who were opposed to any thing that savored of a mobocratic spirit; and when the Mayor had given some wholesome advice to the author of the meeting and his abettors, the assembly was dismissed, gratified in the main that order had so signally triumphed over misrule.

In the religious belief of a man, there is that which affects his general character: and well for us is it that we have but little of the *Owenism* and the *Fanny Wrightism*, in our community, by which other communities have been seriously agitated; nor have we scarcely any materials upon which their leveling, disorganizing doctrines can operate. The same spirit which wars against the Divine law, and sets at naught its terrible threatenings, and bridges over the impassable gulf, and promises heaven to the vilest of men, is wont to assail, under pretence of reform, the established institutions of society, bid defiance to its laws, and make restless and turbulent the contents of those who would otherwise be peaceable and happy.

For the Intelligencer.

THEOLOGICAL DEPARTMENT IN THE W. R. COLLEGE.

COURSE OF STUDY.

I. Sacred Literature.

1. The Hebrew Language.
2. The Greek of the Septuagint and of the New Testament—their origin, connection peculiarities.
3. Geography and Archaeology.
4. Principles of Biblical Interpretation.
5. General introduction to the Old and New Testaments.
6. Introduction to the particular Books of the Old and New Testaments.
7. Exegetical study of the Scriptures in the original languages.
8. Hebrew Poetry.

II. Church History and Polity.

1. Sacred Chronology.
2. Ecclesiastical Geography.
3. Ancient Mythology.
4. Biblical History.
5. Ecclesiastical History.
6. Church Polity.
7. History of Missions.

III. Systematic Theology.

1. Mental Philosophy.
2. Ethics,—foundation of right, moral agency, nature and design of law.
3. Province of Reason and Philosophy in Religion.
4. The Being and Perfections of God.
5. Doctrines of Natural Religion.
6. Revelation, its necessity and the modes of its communication.
7. The Bible, its truth and inspiration.
8. Positive Institutions,—the Sabbath,—the Church, its officers, sacraments, and discipline.

IV. Rhetoric and Pastoral Theology.

1. Philosophy of Rhetoric.
2. Sacred Rhetoric.

6. Attempt great things. Many do not know what they can do.

The Treasurer of the Female Education Society of New Haven acknowledges the following sums received since the last Annual Meeting of the Society, July 13th, 1836; viz.

From Societies.

From the Female Mite Society New Milford by Mrs. Foote,	\$39
From the Ladies Benevolent Society Milford, by Mrs. Pineo,	10
From the Female Charitable Society Vernon,	11
From the Ladies Benevolent Soc. Litchfield, by Mrs. Beach,	23
From Ladies of the Durand School New Haven, to constitute Mrs. Alice a Life Member,	10
From Ladies of North Branford, by Miss L. Page	7

From Individuals.

From a friend to the Society,	3
" Female Friend New Haven,	3
" Lady to pay for the washing,	5
" Female friend New Haven,	5
" Lady towards the washing,	5
" Female friend New Haven,	3
" " " " " "	2 50
" friend by Mrs. L. Sherman,	10
" Female friend Woodbridge, by Miss Car- rington.	5
" two friends Allingtown,	1 50
" Ladies of New Haven, by Mrs. Townsend,	5
By interest on Mrs. Kimberly's legacy,	12
By a collection taken after a sermon preached for the benefit of the Society by Rev. Ellsworth Daggett,	73
Remaining in the Treasury July 13th, 1836,	159 65
By taxes,	83 04
For articles sold,	30 05

Whole amount \$513 74

Monies Expended.

For washing,	\$280 75
For tailoring,	90 69
For articles of clothing,	51 73
	423 17
Remaining in Treasury,	90 57

\$513 74

New Haven, July 5th, 1837.

The Managers of the Female Education Society in New Haven acknowledge the receipt of clothing from July 4th 1836, to July 5th 1837.

From the Female Education Society in North Branford, clothing appraised at,	\$34 25
From ladies in Milford, by Mrs. Pineo, do.	1 87
" " Fair Haven, do.	8 10
" the Young Ladies' Sewing Society in Ply- mouth, do.	5 50
" the Young Ladies' Friendly Soc. in Say- brook, do.	13 00
" the Female Charitable Soc. in Vernon, do.	28 55
" a source unknown, clothing,	19 25
" Friends, second hand clothing,	19 25
" an aged Lady in Wolcott, 1 pr. of hose,	75
" Ladies in Warren, clothing,	4 16
" " Middletown, 1 bed-quilt,	7 00

\$130 75

Prevention of sin is one of the greatest blessings God can vouchsafe.—*South.*

YOUTH'S DEPARTMENT.

OUR OWN GARDEN.

Have you a garden? Perhaps one of my readers will say, "Yes, I have a garden, or at least part of one;" while another will say, "No, I have not a garden, but my father has a very pretty one full of trees and flowers." But that is not the sort of garden I mean in my question; I refer to the garden of the mind. In this garden, as in your father's, weeds will often spring up. I will tell you the names of some of them. There is one weed which often grows in such gardens as yours, and this we call the weed of *evil passion*, which makes you angry and out of temper. Another weed is that of *lying*; oh! this is a very ugly weed! it grows fast, and spreads its roots under the ground, and spoils all the flowers. Then there is the weed of *disobedience*, which makes you rebellious and inattentive to the commands of your parents. And there is the weed of *unkindness*; and a great many more weeds, which it would not be pleasing to describe. Now which of you would like to have such weeds as these in your garden? If you had them, would you not root them up and plant flowers in their place? and would you not use your spade, and sow your seeds, that the garden might bring forth flowers? Now I will tell you how to set about this.

The garden, you know, is your own mind: when you feel an improper thought, or the rising of an angry passion, pray to God for grace to check it at once, before it becomes worse, and this will be rooting up the young weeds. Some of the means for the young to use are prayer, attendance at the Sunday School, public worship, reading the Scriptures: all these must be used with dependence on the influences of the Holy Spirit; and, if these means are employed, you will bring forth the fruits of the Spirit, which are love, joy, peace, long suffering, gentleness, meekness, &c.

I once knew a brother and sister in the country, who were very fond of gardening. They had a method of making their work doubly pleasant, for while one was busily employed, the other read a pleasing and instructive book. It was an interesting sight to see the boy in the garden on one side the house digging away with his coat off, every now and then giving a pleasant look at his sister, who sat near him surrounded with flower pots and flowers. I do think this habit of working and reading together made them love each other better.

You remember that I told you the mind is a garden: it would be well in cultivating this garden, to find out what particular weed grows most in it. Is it evil passion, or lying, or disobedience, unkindness, idleness, breaking the Sabbath, or what is it? When you have discovered the weed, do not rest contented till you have asked the forgiving grace of Christ, and power to root it quite up; and never let it grow again.—*Youth's Friend.*

THE MAIDEN AND THE TULIP BULB.

A FABLE.

One fine morning in March, a young maiden took from her drawer a tulip bulb which she had received from her brother, who delighted in the symbols which nature affords us. She went into the garden to plant it in the earth. A while she examined the pretty roundness of its shape, then digged a hole in the soft earth, to receive the embryo plant and flower.

But suddenly the Bulb exclaimed with manifest terror and entreaty in its tones, "Pretty maiden, bury me not, I implore thee, in the dark, cold, damp ground, where I shall lie in sorrow and sadness, with no companions but the moles who will devour me. Rather let me remain forever with you; there I can see the light and feel the warmth. Do not bury me so cruelly in the ground."

"Pretty Bulb," said the damsel, as she paused and staid her hand, "lament not that I deprive you of the kindly shelter you have enjoyed, and consign you to the earth. The time of your slumbering there will be short. True, it is cold, but in a few days the sun will enliven the world with its rays, your heart will be gladdened by its warmth, and you will rise out of the darkness into the light; out of the close and unpleasant mould you will shoot upwards in the beautiful air; and from the very dampness which you dread, you will derive strength. No longer a root, you will shine as the queen of the flowers of spring. The lark will salute you in the morning; the butterfly will bring a new charm to bestow upon his wings, and the bee, active and cheerful, will come and solicit your favors while the dew is still fresh in your bosom."

The Bulb was satisfied. It said no more, but the smile of faith was upon it. In a few weeks I passed by the garden. The humble Bulb now lifted up its many colored head upon the top of its graceful stalk. It was just expanding its glories to welcome the May day sun. The lark went far up among the clouds to tell him of the present which awaited his coming. The early bee murmured forth his grateful song to the happy flower, and a chorus of butterflies filled the air with their praises.

Thus they sang, as they flew round, in the perfumed atmosphere that the happy plant breathed forth.

"Blessed art thou, oh flower, and double thy joy. Thy beauty and thy bliss, are all rewards of thy faith. The earth is dark and unlovely, but beauty springs out of its bosom. The ground is cold and damp, but thy faith has triumphed, and now thou art free, now thou art blessed! Thy faith is triumphant, and thou art all bliss!"

ITEMS.

Memorial to Congress.—It has been suggested whether it would not be advisable for memorials to go up from every part of the United States, petitioning Congress to lay a heavy duty upon every gallon of spirits manufactured from bread-stuffs; not for the suppression of intemperance, but for the relief of the country distressed for food. The suggestion is not without reason. Last year *twelve hundred thousand bushels of grain* were destroyed by the distilleries in the city of New York; 25 million bushels, says the Boston Recorder, in the nation.

Mr. Adams' Oration at Newburyport.—The Salem Register says, the Fourth of July Oration of Mr. Adams was quite interesting and forcible. He commented on the Declaration of Independence, the Union of the States, State Sovereignty, and the language of those who talked of calculating the value of the Union. On the subject of slavery, he took the ground that there was no danger from the free and full discussion of the topic. The latter subject occupied most of his time in the address.

The pastoral relation between Rev. J. Cleaveland and the 1st Presbyterian Church of Detroit has been dissolved by the mutual request of pastor and people. Mr. Cleaveland is to remain in his present field of labor, however, some little time before entering upon his duties as President of Michigan College, with a view to which he is dismissed.

Military Desecration of the Sabbath.—The German Washington Guards (2d company we believe) paraded through the streets of this city on Sunday last, to the music of a full band, on their march to Race street wharf. There they took the steamboat Telegraph and passed to Wilmington, where they landed and marched through the streets, with flags flying and drums beating, notwithstanding the remonstrances of the Mayor and a large body of respectable citizens. This is an infamous violation of the Sabbath, and such as we trust no other corps of soldiers would be guilty of. An American Sabbath is a day set apart for religious worship, and consecrated to solemn observance by all classes of citizens. Such an open and shameless desecration of it, as by a military

parade, is an insult to the whole community, and should call down the severest rebukes on the heads of the offenders. The German Washington corps, by such an act, has committed an outrage upon the moral sense of the community that will never be forgiven.—*Phil. Com. Her.*

The annual commencement of the University of Pennsylvania occurred on Friday last, when 13 pupils were graduated, and 14 received the degree of Doctor of Medicine. The honorary degree of D. D. was conferred on Bishop McCoskry, of Michigan; Rev. Charles P. Krauth, President of Gettysburg College, and Rev. H. W. Ducachet, of the Episcopal Church, Philadelphia. The degree of LL. D. was conferred on Alexander Dallas Bache, President of Girard College.

Opinions of the South.—A gentleman from the South informs us that the Southern Churches *will not* sustain the late acts of excision of the Assembly; they are regarded as unjustifiable, and are spoken of in terms of pointed reprobation.—*Philadelphia Obs.*

DIED.

In New York, on the 15th inst. Rev. Henry Hard-year, a graduate of the Theological Seminary of the Protestant Episcopal Church, and formerly of Derby, Conn.

On the 12th inst. at his residence, Tuckahoe, Goochland county, Virginia, Hezekiah L. Wight, Esq., aged 74.

In Hamden, on the 4th inst. Mr. Daniel Chatterton, aged 74.

In Meadville, Pa. the 5th inst. Jared Shattuck, Esq. formerly of New Haven, aged 64.

In Richmond Va. on the 15th inst. after a protracted illness, Mr. Nathaniel Charter, a native of Ellington, Conn., aged 78.

In Borodino, Onondaga county, N. Y., on the 13th inst. Mrs. Lydia Trumbull, aged 50, widow of the late Dr. Benjamin Trumbull of that place, and daughter of the late Deacon A. Morris of East Haven.

At Easthampton, L. I. June 24, Mr. John Chatfield, aged 54. Possessing some thousands, he denied himself the necessities of life—that he might die *rich*!

In Buffalo N. Y. on the 19th ult. Daniel W. Lewis, Esq. aged 75, a native of Farmington, Ct.

DROWNED, at Eastbury, on Sabbath, 16th inst. Geo. W. Tryon, aged 14 years. The deceased was a member of the Sabbath school, and at the intermission was in his place and recited his lesson with his class. At the solicitation of his mates, he repaired with them to a mill-pond, a short distance from the church, for the purpose of bathing. Before going into the water he plead his inability to swim, but was encouraged by the promise of assistance from those who could. Venturing beyond his depth, he became alarmed. Assistance was rendered as far as it could be safely done, but he soon sunk to rise no more—in the bloom of health and youth. From the time he left his seat in the house of God, not more than fifteen or twenty minutes elapsed, before the life of this youth was extinct.

At the recitation the teacher urged on his class the duty of keeping the Sabbath. We know not whether bathing was specified as one of its flagrant violations; but we hope this affecting lesson will not be lost on others, and that such disregard of the Sabbath by the young will be wholly and forever relinquished. The path of duty is the path of safety; but sure it is not the duty of those who enjoy the advantages of Sabbath School instruction thus to misimprove the hours of the Sabbath. This event is a warning to the young to beware how they trifle with their privileges, and the day which God claims as his own. In regard to Sabbath violations, it is of special importance to the young to avoid the beginning of evil.

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